

[한국어 발표]

Relationship between *Sōktok Kugyōl* materials and *Ōnhae* materials [1]

Satoshi, JOHO

University of Toyama, Japan

There are many various researches to define how to read individual Chinese characters, *Hancha*(漢字) with *Kugyōl*(口訣) markings in *Sōktok Kugyōl*(釋讀口訣) materials, in the *Koryō*-era(高麗時代) [2]. And I, also, have researched the *Hancha*'s reading methods with *Kugyōl* markings, especially based on middle Korean *Ōnhae*(諺解) materials, with the promulgation of *Hunmin Chyōngūm*(訓民正音) [3].

In this presentation, I attempt to research how the *Hancha*'s reading methods in *Sōktok Kugyōl* materials mentioned in these previous researches, has been taken over by middle Korean *Ōnhae* materials. In particular, I pay attention to the characters that are marked *Marūm Ch'ōmgi*(末音添記), or *Chōnhundok P'yogi*(全訓讀表記) with *Kugyōl* markings in *Sōktok Kugyōl* materials, and that also appear in middle Korean *Ōnhae* materials.

As a result, it was found that relationship of the *Hancha*'s reading methods between these materials is roughly divided into two types, these are as follows:

(1) Type 1 is that these characters are read similarly between *Sōktok Kugyōl* materials and middle Korean *Ōnhae* materials as a whole.

(2) Type 2 is that these characters are read similarly between *Sōktok Kugyōl* materials and *Ōnhae* materials since the END of the 15th century. While there are the other reading methods in the MID-15th century, or the words in *Sōktok Kugyōl* materials themselves do not exist at all in the MID-15th century.

The characters belong to type 1 are read consistently without regard to time and materials, therefore these reading methods seems to be established as *Hun*(訓) of these characters.

But the appearance of type 2 characters seems a slightly strange phenomenon on the surface, however I would like to stress that most of *Ōnhae* materials in the mid-15th century are Buddhist materials, while Non-Buddhist(Confucian) materials increase since the end of 15th century. In other words, variations in language use, in more detail, variations in *Hanmun Hundok*(漢文訓讀) traditions among Buddhist and Non-Buddhist(Confucian) group appeared in different periods, the mid-15th century and the end of 15th century of *Ōnhae* materials.

From this, it becomes clear that the tradition of *Hanmun Hundok* in *Sōktok Kugyōl* materials has been taken over by Non-Buddhist(Confucian) *Ōnhae* materials since the end of 15th century, and this tradition was somewhat different from the tradition in Buddhist *Ōnhae* materials in the mid-15th century. And it also becomes clear that at least the two different *Hanmun Hundok* traditions existed in the 15th century.

References

[1] This work is a part of the resolution of *Hanmun Hundok* schools in Korea supported by JSPS KAKENHI Grant Number JP16K02662.

[2] There are many previous researches, however we can refer below as compilations of these studies.

Hwang, S. [황선엽], Yi, C. [이전경], Ha, K. [하귀녀], Yi, Y. [이용], Pak, C. [박진호], Kim, S. [김성주], ... Sö, H. [서형국] (2009). *Söktok kugyöl sajön* [釋讀구결사전]. Seoul: Pangmunsa [박문사].

Yi, P. [이병기] (2014). Kugyöl charyoüi öhwi [구결 자료의 어휘]. *Kugyöl yön'gu* [口訣研究], 33, 23-61. Kugyöl Hakhoe [口訣學會].

[3] Once I published preliminary researches as follow.

Joho, S. [上保 敏] (2012). *Kanbun kundoku no kanten kara mita chūki chōsengo genkai shiryō ni kansuru kenkyū* [漢文訓讀の観点から見た中期朝鮮語諺解資料に関する研究]. (Doctoral thesis, University of Tokyo, Tokyo, Japan).

Joho, S. (2014). Reading söktok kugyöl materials based on önhæ materials. *Acta Linguistica Asiatica 4-1*, 43-68.